forgotten. R.V. ‘Yet will I not forget thee’.
(25) Ps. LXXXIV, 5.
(26) Ibid. CXL, 14.
(27) I.e., they do not forget it.
(28) I.e., a little goes a long way.
(29) The Heb. annes usually means ‘a man of violence’. Some suppose that it is here equivalent to hamor, ass, which is actually found in J.T.
(30) Alfasi reads: In the one case it is possible for him to curtail, in the other it is not possible; where he can curtail he should, otherwise he may break off.
(31) Raka; v. supra p. 133, n. 3.
(32) Deut. IV, 9.
(33) Ibid. 15. ‘Soul’ in these texts is taken to mean ‘life’.

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have returned it? No, he replied. And if you had returned his greeting, what would they have done to you? They would have cut off my head with the sword, he replied. He then said to him: Have we not here then an a fortiori argument: If [you would have behaved] in this way when standing before an earthly king who is here today and tomorrow in the grave, how much more so I when standing before the supreme King of kings, the Holy One, blessed be He, who endures for all eternity? Forthwith the officer accepted his explanation, and the pious man returned to his home in peace.

EVEN IF A SNAKE IS WOUND ROUND HIS FOOT HE SHOULD NOT BREAK OFF. R. Shesheth said: This applies only in the case of a serpent, but if it is a scorpion, he breaks off.[1] An objection was raised: If a man fell into a den of lions [and was not seen again] one cannot testify concerning him that he is dead; but if he fell into a trench full of serpents or scorpions, one can testify concerning him that he is dead!? — The case there is different, because on account of his crushing them [in falling] they turn and bite him. R. Isaac said: If he sees oxen [coming towards him] he may break off; for R. Oshaia taught: One should remove from a tam[2] ox fifty cubits, and from a mu'ad[3] ox out of sight. It was taught in the name of R. Meir: If an ox's head is in a [fodder] basket,[4] go up to a roof and kick the ladder away.[5] Samuel said: This applies only to a black ox and in the month of Nisan, because then Satan is dancing between his horns.[6]

Our Rabbis taught: In a certain place there was once a lizard[7] which used to injure people. They came and told R. Hanina b. Dosa. He said to them: Show me its hole. They showed him its hole, and he put his heel over the hole, and the lizard came out and bit him, and it died. He put it on his shoulder and brought it to the Beth ha-Midrash and said to them: See, my sons, it is not the lizard that kills, it is sin that kills! On that occasion they said: Woe to the man whom a lizard meets, but woe to the lizard which R. Hanina b. Dosa meets![8]

MISHNAH. THE MIRACLE OF THE RAINFALL[9] IS MENTIONED IN THE BENEDICTION OF THE RESURRECTION, AND THE PETITION[10] FOR RAIN IN THE BENEDICTION OF THE YEARS, AND HABDALAH[11] IN ‘THAT GRACIOUSLY GRANTEST KNOWLEDGE’.[12] R. AKIBA SAYS: HE SAYS IT AS A FOURTH BLESSING[13] BY ITSELF; R. ELIEZER SAYS: IT IS SAID IN THE THANKSGIVING BENEDICTION.[14]

GEMARA. THE MIRACLE OF THE RAINFALL etc. What is the reason? — R. Joseph said: Because it is put on a level with the resurrection of the dead, therefore it was inserted in the benediction of the resurrection.

THE PETITION FOR RAIN IN THE BENEDICTION OF THE YEARS. What is the reason? — R. Joseph said: Because [the petition] refers to sustenance, therefore it was inserted in the